

DISCONTENT

"MOTHER OF PROGRESS"

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WHOLE NO. 146.

A LETTER.

Some time ago a letter came to me that was so full of sadness that the shadow lingered with me for days, and I wondered how many had felt as did this letter writer.

Among other sentiments he expressed the following:

"Love has made my life a failure, and for the past two months I have contemplated forever thrusting it out of my life, to live the few remaining years that may be left me free from torture and disappointment which destroys success in all pursuits. I have resolved to use my psychic powers on myself and hold myself insensible to everything around me, . . . but the physical and material will be subject to my will, and hereafter it will be a chained captive to subjection—dead to all emotions of love, sympathy and compassion. There are those who have been fated never to meet their soul's ideal, or know the love for which they crave, and I am one of these. . . . There was a time when I believed that love possessed the magic power to make our lives sublime, but I lived to realize that it is nothing but a sirocco sweeping all before it to destruction. I have learned that we can fan into life, or kill off, at will any emotion of our nature, and since this unrequited longing of love has proved a curse instead of blessing, I shall hereafter strive to bury it in oblivion. . . . All my life I've been a fool, wasting time, money, energy, strength, sympathy, love and noble aspirations all to no purpose but enjoying domestic 'hells' prepared for me by those whose happiness I had planned."

Then my friend tells of his trials at the hand of women and says:

"I am almost impelled to say that out of every thousand women there is scarcely one that is not a natural-born scold, a persistent fault finder in every way. I would almost as soon live in any 'orthodox hell' as the company of a woman who makes a hell of her surroundings by her everlasting fault finding, fretting, complaining and scolding. I have never roomed, lived or boarded in a house in my life where the woman was not forever scolding or finding fault or nagging in some way or other to make things unpleasant. The only time in my life that I enjoyed peace and quiet was the four years of bachelor life I lived, before my first love experience."

Then he gives some personal experiences which, when read between the lines, prove him one of the noblest of men; and adds:

"But I shall have the consolation of being free from the torture of forever hearing some woman scold; . . . but when this change does come I shall give my attention wholly to the work that has for years been postponed. I shall assume no more relations that will interfere in any way whatever with my work. I have learned that 'free relations are no less enslaving than marriage relations, and anyone who has a life object will surely fail in carrying it out if such relations are entered into. Success in life can only be achieved through individual independence, and to enter anything like a matrimonial union, however free it may seem, is sure to place a barrier in our path of success. The moment that a woman finds she loves a man that moment does she think she owns him, and he loses part of his individuality, and the same is the case where the man loves the woman."

At the first reading I was annoyed to have such assertions made concerning

woman, for it did not seem true. While thus thinking the voice of my landlady reached me: "You, Lou! You've got nerve now; haven't you?" and I knew that the colored house girl was "catching it." I knew the unexpressive face, the awkwardness, the slow movements of the girl, and felt that her employer had some reason for the explosion; but I had heard it so often that it made no impression on me; and evidently Lou cared as little as I; and then I thought of friends and acquaintances, here and there, who were bright examples of sweetness and patience under the most trying of life's circumstances; and then came the pity of it all. Only four years of peace and quietness! Is it possible that among this man's relatives and friends there were none but scolds? No, no, his liver must have been badly out of order, to have caused the expression of such an opinion.

That many women are petty scolds, faultfinders, I know is true; that many are given to nagging, which is worse than scolding, is too true. Nervously organized, having a narrow, restricted life, and without mental stimulus, is undoubtedly the reason. Not taught self-control in girlhood, they give full rein to every feeling when grown. Wrapped in thoughts of self, they are jealous of every attention not given them; and they are well calculated to make a "hell," be it orthodox or otherwise. But it stands to reason if there is a "hell" there must be a "heaven." Everything must have its opposite; and as there are women who can and do make hell for a man, and everyone around them, so there are women who can and do make heaven for those near them; women whose lovers and sons carry them in their hearts with thoughts of joy and tenderest love.

The writer of this letter contemplates thrusting love out of his life. IMPOSSIBLE! for love comes not at our bidding, nor stays at our command. We love because love is a part of our nature. We need it as we need the pure air we breathe. We may say we will thrust it out, and we may mean to do so, but we love just the same. Unconsciously love comes to us, and we are not complete without it. All the trouble this man has had he ascribes to love. Can he not see that it is not because of love, but because of the lack of it?

When this man becomes dead to all emotions of love, sympathy and compassion, he will not be a man, but a sort of automaton, that moves mechanically. All that he says of "free relations," "losing part of individuality," etc., simply proves that those with whom he entered those "free relations" were imbued with the idea of ownership, that demon that causes so much trouble and distress. "All mine is thine and all thine is mine" will always work ill. There should be individuality in love; and only in the things wherein are our own interests should we feel that our

love's affairs are our own. With his past we have nothing to do, unless he chooses to tell it, or unless it personally concerns us. When we reach the crossing of the way and have met, then we are individually interested in one another; and even then the interest should be elastic, i. e. limited to our personal, individual dealings, or broadened to take in every act, as common sense dictates, always remembering that both are perfectly free. Our interest awakened when love awakened. If either choose to drop the veil over the past, that should not lessen the trust nor the love. If either wish to raise a corner of the curtain, that is their privilege—not duty. It is only where our interests are united that we should feel it imperative to know.

NELLIE M. JERAULD.

THE RADICAL STORY.

I believe that Mrs. Jerauld thought she was making her story as radical as necessary; and I am certain I understood the "undercurrent of her thought" perfectly well. But evidently "Stella Starbright" does not understand me.

Radicalism, even as extreme as you can make it, is not always wisdom. You may teach people as strongly as you please that free unions are necessary to happiness; but that is not teaching them what a "free union" is, or how to so adjust the relationship that happiness is certain to flow from it. What I mean to draw attention to is the fact that the true relationship of the sexes is a deep problem, and that no one as yet has solved it; that the mere abolition of the legal ceremony does not constitute a "free union," and does not, without a great deal of knowledge, judgment and loyal determination to do the best one can to make such union happy on the part of both persons, insure happiness. I have seen couples living together under what they called "free union" who contrived to torment one another a little more exquisitely than any legally married couple I ever knew. I have seen as much exacting, as much jealousy, as much extreme sensitiveness to every word or look of the other one, between two "freely united" as I ever did between two wedded people. So that it is evident that the mere elimination of the legal ceremony does not constitute a model union. As I said before, the ceremony itself seldom, nowadays, binds people together who really want to get apart; children, economic conditions, circumstances, habit, hold more power to do this than the statute law; and these would exist were there no legal ceremony. The not-married couple grow into carelessness, and forget the little attentions, which tend to keep love alive, as well as the married; they are usually about as sure of "possession" as the legally married, owing to the circumstances. Legally married people are never certain in these modern times that one or the other may not leave, if they do not behave themselves. This is

a factor that I do not believe weighs greatly in keeping love; for at present, anyone is liable to be left, as far as mere legal bonds are concerned.

A true relationship must be studied. Two people who contemplate living together must have judgment, willingness to do the best for one another's happiness, must possess individuality, strength of character—not to cling too much to the individuality of the other—and a clear understanding as to what each is to expect from the other. Even then they may not be harmonious. But with the ceremony, or without it, this relationship can be thought out and planned for, and a clear understanding as to what the relationship is to be, arrived at. It is a dubious proposition at best. I sometimes think that men and women should not undertake the "living together" that connubial relationship implies. For, in spite of all we can do, this close relationship will nourish a feeling of clinging, possession, exclusiveness, and these mean trouble, unless humanity comes to rest in exclusiveness.

This is why I mildly criticized the writer of "Chains." She seemed to imply that the mere abolition of the legal bonds indicates wisdom and goodness enough to live happily together, and that to be legally married means inevitably the ignorance, selfishness and "owning" feeling that lead to misery. I would convey in a "radical story," if I were capable of writing on so great a subject, that something besides a mere avoidance of legal bonds was necessary to happiness.

I am glad that Stella has seen lovers look with joy and enthusiasm on the love of their lovers with others. I only repeat that I have lived a tolerably long time, and known a great many radical people; and I never have. I have seen people who called themselves "practical freelovers"—I did not give them the title. I had a right to expect that advocates of a theory which claimed so much for its tenets would be able to show some improvement in happiness over the old methods, even if they could not give us any examples of "unalloyed happiness." I have not seen them as yet.

LIZZIE M. HOLMES.

VACCINATION AGAIN.

I will inform Louis Haiman that what I object to is seeing the radical papers increase the prejudice with which social, political, and religious liberalism has to contend, by publishing the ignorant or dishonest slanders on the medical profession written by "natural healers," "who never saw the inside of a vivisection hell," faith curists, "physical culturists," "progressive hygienists," healing mediums, Christian Scientists, Dowdites, seventh sons of seventh sons, hoc genus omne. If these gentry want to puff themselves in a Republican, Democratic, an evangelical, or a Catholic

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OFF AND ON.

The "community of interest" between the fleecers and the workers has again been beautifully exemplified in San Francisco, where the wholesale butchers have been victorious in their attempt to give a practical demonstration of their hatred and contempt for the workingman, and for anything which might possibly tend to better his condition. The tyrannical scoundrels had the extraordinary insolence to interfere in the dealings of the retailers with their own employes, and to demand the removal of the union card from every shop. Any who had the temerity to refuse were to be starved into subjection, by a refusal to supply them with meat. Of course, the poor slaves quickly submitted; and the double slaves who work in the shops made only a feeble show of resistance. O yes, the empire is a great place for the workingman!

Now that the Cubans have been forced to accept the shadow of independence without the substance, we are informed that it may be possible to withdraw the army of invasion, after another year. Its present function seems to be mainly to destroy free speech, by suppressing any newspaper which dares to tell the truth, and clapping into prison any individual who presumes to express his honest convictions. The infamous perfidy of "the best government on earth" toward the Cubans would disgrace the worst government on earth. It is an admirable object lesson for those who are still so credulous as to believe that any government can possibly be honest.

The editor of Occult Truths follows the regular routine of religionists in his arrogant assumption of infallibility. In criticizing Laura Wood's progressive paper, he displays the overweening masculine arrogance which would keep woman perpetually in "a secondary position." The "spiritual leader" who takes such a position writes himself down as a fraud or an ignoramus, in spite of his many vaporings about "the All Good," and his zeal in urging meekness on everybody except himself. There may be truth in Occultism, but not in that brand of it which would put a collar around the neck of woman and doom her to perpetual vassalage—and that, too, on the authority of an exploded Hebrew myth, revamped to gull the unsophisticated.

Comrade Schellhaus says so many excellent and true things that his failure to grasp the complete Anarchist position is the more to be regretted. His argument for the necessity of government is based on a dualistic theory of human nature long since abandoned everywhere except in the churches, where

the supposed conflict between "the flesh and the spirit" constitutes a large part of the stock in trade. According to the monistic conception of modern science and philosophy, no such conflict exists. Man acts to satisfy his wants, which increase in number and complexity, as he continues to develop. The fact that many, and those strongly affecting his wellbeing, cannot be satisfied in isolation renders human companionship a necessity. It requires no very exalted spiritual state to perceive the advantages of a society based on mutual confidence. The colonists at Home lay claim to no exemption from the imperfections incident to humanity; nor are they living under anything like the normal conditions of an Anarchist society. They are compelled to secure land titles and the like, in order to protect themselves, not against one another, but against the government itself, the existence of which alone renders such precautions necessary. Government, like feudalism and chattel slavery, is the inevitable outgrowth of one period of man's social history. In itself, it has proved so lamentable a failure that its discontinuance is imperatively demanded by the best interest of the race; but the student of history in the light of evolution will readily see that at a certain stage the experiment was unavoidable, and that it could not be abandoned, until experience should have fully demonstrated its worthlessness. The growth of the Anarchist movement marks the beginning of the end; and Comrade Schellhaus is cordially invited to jump into the band wagon, and tune up for the grand chorus of Liberty.

The Worker, in accusing Free Society of misrepresentation, itself proceeds to repeat one of those stale slanders which pass current for argument with a large section of the Socialist press. The assertion that the capitalist class, here or anywhere else, is playing off the Anarchist movement against Socialism betrays either the grossest ignorance or the most wilful dishonesty. It is simply a stock falsehood, freely bandied about, but devoid of one scintilla of proof. Such tactics, however, are worthy of the organ which buried its ostrich head in the sand so deeply last year, that its attitude on the Kautsky resolution remains to this day an unknown quantity.

Still the vaccination war rages, with little net result to either side. The connection between this discussion and the Anarchist propaganda strikes me as pretty slim. The value or valuelessness of vaccination is purely a physiological question, to be determined by impartial scientific investigation. Each one must judge for himself of the weight of the evidence; and there is no need of getting hot over it. The one thing which ought to be patent to everybody is that compulsory vaccination and compulsory abolition of vaccination are alike repugnant to Anarchist principles. Cannot Comrades James and Small arrange a *modus vivendi* on these terms? It is not fair to assert that "Blue boasted that vaccination would soon be prohibited." Comrade Blue is an enthusiastic antivaccinationist; but he is also an Anarchist. He believes that vaccination is destined to become unpopular,

and that the same meddling tyranny which now compels inoculation will then go to the opposite extreme, and prohibit it altogether. It is a prediction, not a boast; and the known antics of majority rule render it by no means improbable.

The difference between Free Commercialism (capital F and C, to please Comrade Brinkerhoff,) appears to me a mere matter of prophecy. The solution of the economic problem is to be found in setting free the means of production. The exact shape which a free society will take, can only be guessed at. Differ as we may in our forecasts, we can all work together for the foundation principles of Anarchy, and trust the rest to the future.

JAMES F. MORTON, JR.

LOOKING FOR AN HONEST MAN.

Mrs. Irving, of Chicago, offers \$1,000 to anyone who can discover an honest man. She is not a pessimist who thinks there are no honest men as the world goes; but she is publishing a book which shows the impossibility of living a strictly honest business or professional life. In order to prove the point, Mrs. Irving offers to deposit in a bank \$1,000, which will be paid to the first business or professional man who has carried on his work for a month without lying. The conditions are simple. Mrs. Irving will name two men, the man who thinks he holds title to the \$1,000 may name two, and a fifth will be named by these four. They will act as judges upon the business record of the claimant, trusting him to tell his own story, and give all the evidence.

The book that will soon come out is entitled "Who Lies?" and embodies the idea that society has reached a stage of complexity where every man is obliged to play the part of a respectable liar and thief to succeed in business. The business man lies to his competitors and patrons and steals from his employes, or from society at large. "I do it myself," said Mrs. Irving, "because to live at the present time I am obliged to take advantage of society as it exists. I hope for other conditions of society. That is why I publish this book." This is, in substance, an article in a leading daily journal.

"Society has reached a stage of complexity where every man is obliged to play the part of a respectable liar and thief to succeed in business!" And this woman is willing to pay \$1,000 to any business or professional man who will prove his title clear for one month! This condition of society, then, is a school of liars and thieves for the rising generation.

The inquiring mind is naturally directed to the cause of this condition of society. We know that action and reaction are always equal; and the reaction is of the same character as the action. But what causes such action? Life is a scene of continual activity. In every human being there is a persistent, irrepressible, conscious desire to enjoy. Every rational, voluntary act is an effort to that end. This desire is that continual, persistent, irrepressible force that moves to human activity. Like the action of all other forces, the stronger always dominates the weaker.

In the human mind there are two orders of force; the one is selfish and sen-

suous—proper and essential in the economy of life in the pursuit of means for subsistence and material interests; the other, the moral and spiritual—proper and essential in the maintenance of social economics and the unfoldment of man's spiritual nature.

The dominance of the one gives rise to selfishness, greed, lust for power, dignity, fame, resulting in war, despotism, slavery, the extremes of wealth and poverty, injustice, oppression; involving mankind in strife and conflict, and in struggles for supremacy over his fellows. In this contest every means that ingenuity can invent are employed to gain the desired ends. To contemplate this condition of society one would (reasoning a priori) reach conclusions exactly similar to those now existing.

The dominance of the other order of feelings would give rise to the rule of justice, benevolence, harmony, peace, joy—a condition not yet reached. The fact is, the selfish and sensuous forces dominate the moral and spiritual forces; whereas, the latter should hold supremacy over the former; and they should act only under the sanction of the moral and spiritual forces.

The consequence is we are respectable liars and thieves—obliged to be so because everybody else is. To speak and act the truth would ruin us; and for mutual protection we form governments, enact laws, and enact other laws to enforce them. To meet this imperfect condition of humanity governments are instituted; first, to prevent one from injuring another; second, to protect us from foreign invasion; third, to secure to each one the full exercise of his rights and the enjoyment of the fruits of his labor.

The means for the provision of this government have been seized by selfish, ambitious and unscrupulous men; and they have reversed the order regarding the first and third of these provisions in invading foreign nations; and the mass of the people regard this as respectable and only wish they could do likewise. The power of special interests has so molded public opinion as to make it respectable because the conditions of those who enjoy these special interests are desirable, and what is desirable is respectable.

Because of man's imperfections (which have their rise in imperfect development) government, though an evil, is instituted in order to avoid a greater evil; as firemen blow up houses to prevent the spread of a greater fire. The Anarchist's theory is based on the assumption that the cause of existing conditions is government. Granted; but a greater evil is prevented. The theory of Anarchy is based on the presumption that mankind are disposed to be good and do good, but restraint prevents them. In view of the fact that selfish and sensuous desires dominate, whose inevitable tendency is to strife and conflict, the presumption does not seem well founded.

The fact that some 80 persons have segregated themselves is evidence of their sincerity and contempt for respectable liars and thieves that everywhere abound in society. This is a commendation that deserves special consideration. But even in this segregation they have been obliged to utilize governmental provisions in the incorporation of "The Mutual Home Association," and

in securing ownership of land, requiring each member to pay into the treasury the cost of as much land as one wishes to occupy and use.

This was a necessity which the association may deplore. Yet it was a necessity—just such in character as all mankind recognize; although in this transaction there was neither lying nor stealing; nor would there be anywhere if mankind were disposed to act in obedience to the golden rule, which is, doubtless, the case in "The Mutual Home Association."

I am a disciple of Thomas Paine and Thomas Jefferson. The Declaration of Independence I regard as the noblest document ever written, if I may include the golden rule, which would have been observed to a much larger extent if the aim and purpose of the Declaration had been realized. But it was not. Existing conditions of society are the outward manifestations of the indwelling spirit. It could not be otherwise. Like causes produce like effects. The feelings that now actuate mankind are the cause of existing conditions—selfish and sensuous—the effect is strife and conflict. When these feelings are dominated by the moral sentiments and spiritual aspirations, the conduct will be of like character—moral and spiritual. This is in accordance with the law of cause and effect.

E. J. SCHELLHOUS.

VACCINATION A WRECK.

The wonderful craft launched by Dr. Jenner a century ago is now a complete wreck; and all the writers for, and readers of, DISCONTENT, know this to be a fact, save our old Comrade James, who, hanging to a single plank, still insists that the vessel is as safe and sound as when she first slipped into the water.

Vaccination today is bolstered up by officialdom; and as soon as this support is cut off the wreck will disappear beneath the surface of the waves; and one more superstition will have been laid to rest. Starting with the proposition that one vaccination would protect a person through life from an attack of smallpox, the doctors have now reached the stage where they think it necessary to have the vile poison injected into our systems as often as once in six or eight weeks. For proof of this last statement I refer the readers of DISCONTENT to the paper read before the Homeopathic Medical Society of the County of Kings, Feb. 19, 1901, by Dr. Stuart Close, and published in the April number of the Chicago Medical Advance.

I quote from Dr. Close's article as follows:

"Jenner, the discoverer of vaccination, believed and taught that a single successful vaccination afforded perfect and permanent protection. This theory was soon abandoned; and it was announced that the 'antivariolous power' of vaccination is only temporary, and that it decreases in proportion to the length of time that has elapsed since its performance." Then followed the theory of revaccination, which has obtained ever since. (Mark this well, Comrade James.) The significant thing about this, as showing the progress of truth, is that the periods at the end of which revaccination is advised have grown progressively shorter and shorter. First it was fifteen years, and then ten years, then seven years, then five years,

with revaccination at the appearance of every epidemic; and now, in this year of grace, nineteen hundred and one, the Chief of the Contagious Diseases Bureau of Brooklyn, speaking not as the Scribes and Pharisees, but as one having authority, (see the officialdom, Comrade James?) says that revaccination should be performed annually!

"No one appears to have noticed, until I called attention to it recently in the daily press, that each recommendation of one of these shortened periods necessarily involves the admission that vaccination does not protect for the longer periods. Given the ratio of decrease of these periods in the past, and the present admission that vaccination does not protect for more than one year, it would seem to be an easy problem to ascertain how long it will be before it will be admitted that vaccination does not protect at all. But the end is not yet. The Chief is considerate of our feelings in making this statement. He is letting us down easily; but he is the herald of another assault. One year is a long period, when viewed in the light of recent developments. The surgeons of the War Department think one year altogether too long a time to be deprived of the blessings of inoculation. The practice during the late Cuban war and the present Philippine campaign has been to vaccinate every five or six weeks! I have this upon the best authority—that of the men who have undergone it at the hands of their regimental surgeons, and who are under my care now for the terrible results of such a practice. Poor, pitiable wrecks of once superb physical and mental humanity they are, too! I have patients under treatment now, who were vaccinated TEN TIMES in little over a year, and who witnessed the vaccination of their comrades. This certainly should obtain immunity from small pox, if there is anything in ordinary vaccination; yet within a few weeks from the time our army landed in Manila, smallpox was epidemic among the men, and has remained so ever since, with a large number of deaths to its credit."

Dr. Close seems to be a "practising physician," who is not afraid to attack vaccination; but if Comrade James has never heard of him before, he will not, I suppose, pay much attention to his testimony. Were it not for the fact that it is not considered advisable to bring in outsiders in this discussion, or prolong it further, I could easily get twenty "practising physicians" of my acquaintance to tell the readers of DISCONTENT the dangers of vaccination. As the fight is now raging hot over the question in the daily press, it is, perhaps, just as well that those who are opposed to the humbug—the advocates of "the movement in favor of ignorance"—should apply their efforts in that direction hereafter.

I will only add that Comrade James' fling at Dr. Montague R. Levenson, who is also an M. A. and a Ph. D. of the University of Gottingen, North Germany, was entirely uncalled for.

J. T. SMALL.

The essence of liberty is selfownership—liberty to do one's own choosing and living and working. Anything that prevents a man from being just what he would be is slavery.—Herron.

PRIESTLY PREVARICATION.

II.

Leo Tolstoy, in "The Philistine" for May, says:

"O, what an extraordinary thing it is! There are people who seem ready to climb out of their shoes for the sake of making others accept this, and not that, form of revelation. They cannot rest till others have accepted their form of religion, and no other. They anathematize, persecute and kill whom they can of the dissentients. Other groups of people do the same—anathematize, persecute and kill whom they can of the dissentients. And others again do the same, so that they are all anathematizing, persecuting and killing—demanding that everyone should believe as they do. And it results that there are hundreds of sects—all anathematizing, persecuting and killing each other. At first I was astonished that such an obvious absurdity—such an evident contradiction—did not destroy religion itself. How can religious people remain so deluded? And really, viewed from the general, external point of view, it is incomprehensible and proves irrefragably that every religion is a fraud, and that the whole thing is superstition, as the dominant philosophy of today declares. And looking at things from this general point of view I inevitably came to acknowledge that all religion is a human fraud. . . . In Christianity the whole fraud is built up on the fantastic conception of a "church"—a conception founded on nothing, and which, as soon as we begin to study Christianity, amazes us by its unexpected and useless absurdity. Of all the godless ideas and words there is none more godless than that of a church. There is no idea which has produced more evil, none more inimical to Christ's teachings, than the idea of a church. In reality the word 'ekklesia' means an assembly, and nothing more, and it is so used in the gospels. In the language of all modern nations the word 'ekklesia' (or the equivalent word 'church') means a house of prayer. Beyond that, the word has not progressed in any language, notwithstanding the 1500-year existence of the church fraud. According to the definition given to the word by priests (to whom the church fraud is necessary) it amounts to nothing else than a preface which says: 'All that I am going to say is true, and if you disbelieve I shall burn you, or denounce you, and do you all manner of harm'; so that it amounts to saying: 'By God, all we are going to say is all real truth.' That is all. The whole fraud lies in that—in the word and idea of a church."

Turn to the commencement of Christian doctrine in the gospels, and we find a teaching which plainly excludes the external worship of God, condemning it, and which, with special clearness, positively repudiates mastership. But from the time of Christ onward we find a deviation from these principles laid down by Christ. This deviation begins from the times of the apostles, and especially from that hanker after mastership—Paul. And the further Christianity goes the more it deviates, and the more it adopts the methods of external worship and mastership, which Christ had so definitely condemned.

"From the time of the Emperor Constantine, and the council of Nicea, the church becomes a reality, and a fraudulent reality—that fraud of metropolitans

with relics, and priests with the eucharist, Iberian mothers of God, synods, etc., which so astonish and horrify us, and which are so odious. . . . Christ having died, Constantine can live as he likes. More even than that, one may repent and swallow a little bit of bread and some wine, and that will bring salvation, and all will be forgiven. But more even than that; they sanctify his robber chieftainship and say that it proceeds from God, and they anoint him with holy oil. And he, on his side, arranges for them the congress of priests that they wish for, and orders them to say what each man's relation to God should be and orders everyone to repeat what they say. But only beginning with the council of Nicea, organized by an emperor, does the church become a plain and tangible fraud—practised by some of the people who professed this religion. They began to say: 'It has pleased us, and the holy ghost.' The 'church' no longer meant merely a part of a weak argument; it meant power in the hands of certain people. It allied itself with the rulers and began to act like the rulers. And all that united itself with power, and submitted thereto, ceased to be a religion and became a fraud. . . . One looks at the history of Christendom from this aspect, and is horror struck. Without exception, from the very beginning and to the very end, till today, look where you will, examine what dogma you like—from the dogma of the divinity of Christ to the manner of making the sign of the cross, and to the question of serving the communion with or without wine—the fruit of the mental labors to explain the dogmas has always been envy, hatred, executions, banishments, slaughters of women and children, burnings and tortures. . . . Is the dogma of belief in a vicarious atonement necessary or not? What has come of it? Hatred, abuse, irony. And did it bring any benefit? None at all."

The progress humanity would have made if the church and its parsons had not obstructed every advance, is beyond the powers of conception. Jesus did not establish any church. Elbert Hubbard is well worth quoting here: "I am an Anarchist. All good men are Anarchists. All cultured, kindly men; all gentle men; all just men are Anarchists. Jesus was an Anarchist."

"I need only instance the abolition of slavery as a result of the practical outworking in the course of time of a gospel idea," says this Talleyrandian disciple of Jesus.

Benjamin Andrews, in his history of the United States, says: "Of all utterances against abolitionism those of clergymen and religious journals were the bitterest. To call slavery sin was the unpardonable sin. Garrison and his closest sympathizers upbraided the churches as full of the devil's allies."

Henry George, on the land question, writes:

"Whoever denied the right of whoever had paid his money for him to work or whip his own nigger was looked upon as a wicked assailant of the rights of property. Is it not but yesterday when in the south whoever whispered such a thought took his life in his hands; when in the north the abolitionist was held by the churches as worse than an infidel; was denounced by the politicians; and rottenegged by the mob?"

KINGHORN-JONES.

VACCINATION AGAIN.

Continued from page 1.

paper, they have to pay for its space. If it were a paper half as good as Lucifer or Free Society, it would not print their advertisements for money without adding the word "Commercial" or some other warning to the public of their character. (A regular physician, I may state, is forbidden by the etiquette of his calling to advertise or to engage in medical controversy outside of medical publications). If they represented their nostrums as required, or still worse, regular practice as condemned, by the principles of any paper but a radical one, they could not get in at any price. But every Weary Willie assumes a right to ride behind the Anarchist coach. When he claims to own the line, I think the charity of letting him hitch on is overdone.

I never doubted that the dupes of charlatans are honest. But as for the charlatans themselves—ahem! It is from them the clamor against vaccination and vivisection, and, indeed, the whole movement in favor of ignorance proceeds.

As to vivisection and vaccination having nothing to do with each other, the chief promoter—it may be said the author, of the anti-vaccination craze in America was an once-noted crank named Bergh; and the cause of his prejudice against vaccination undoubtedly was that the anti-toxin method, which since then has reduced mortality after amputation from 20 to 30 per cent to less than 3, proceeded, in the only way it possibly could, by experiments on "helpless animals," whom he openly professed to care more for than for mankind.

M. D. Penhallow should certainly rejoice to have found an Anarchist "by induction only," inasmuch as it is "by induction only" that any kind of truth can be established. I am rather tired of saying that I approve of no monopoly; and of giving reasons why I approve of no monopoly; and of proving that the Dowieites would like a monopoly quite as well as the regulars; and of reminding those whom the movement in favor of ignorance has roped in with bur-combe about liberty, that Blue boasted vaccination would soon be prohibited. As to the anti-vivisection gang, words would be wasted in showing that prohibition is the Alpha and Omega of their gospel; or that this is reason enough why Anarchists should have nothing to do with them. So I will content myself with the three following observations.

One sufficient reason against compulsory vaccination is that it does not promote vaccination, but, on the contrary, gives antivaccinationists something to howl about. (If I were an anti, however, I might think that a point in favor of compulsion).

The Protestant churches are not as bad friends to the pope as Mrs. Penhallow imagines. Superstitions of all kinds hate science a great deal worse than each other.

That the regular doctors have a partial monopoly, while the Dowieites can't get one, proves this much most indubitably. It proves that "the average man or woman," who has no medical knowledge, but has common sense, can be persuaded by no crank, deficient in the last named faculty, that the best preparation for success in the healing

art is to know nothing about its history or methods. When that ceases to be the case—if it ever does—the monopoly may likely be transferred to Dowie, and vaccination and vivisection prohibited. Till then, I am not in the least afraid—only unwilling that prohibitionists should usurp the name of Anarchism, for the purpose of making it ridiculous.

C. L. JAMES.

HOME NEWS.

Strawberries are \$1.00 per crate of 24 boxes.

Currants are putting on that cherry red that denotes jelly in the near future.

Fresh cauliflower at the Allen residence. Mrs. Allen can beat us all raising cauliflower.

Mrs. N. Mueller, of Burley colony, has taken up her residence with us. She is duly installed in the Cheyee residence.

Mr. Fred Ingalls, having disposed of his improvements, left for San Francisco, Cal., last Sunday. His absence may be temporary.

Wild blackberries are just beginning to ripen. They appear to be quite plentiful. After blackberries are gone, then come our huckleberries, of which there is always an abundance. This is the home of the fruits.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 82 people here—23 men, 23 women and 36 children—girls over 15 years 4, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock every afternoon except Saturday and Sunday at 2:30 o'clock. Leaves Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

FOR WESTERN PENNSYLVANIA.

A picnic will take place on July 4, on Comrade Jacob Meyer's farm at Lock No. 3. All comrades and friends of liberty are invited. Admission free.

Train leaves Pittsburgh and Lake Erie Station, South Side, at 7.50 A. M. and 12.40 P. M., direct to Lock No. 3.

BERKMAN'S CASE.

Information is herewith given to all those who are interested in the liberation of Alexander Berkman from his dungeon that another and last attempt will be made to get him out of the penitentiary. Attorney John Marron, of Pittsburg, Pa., will through habeas corpus proceedings test the case before the Superior Court of Pennsylvania in the next session in Philadelphia, Pa., October next. Should Marron succeed in releasing Berkman, whose health and eyesight are in very bad condition, on account of having been locked up in a dark dungeon ever since last July, his fees will be \$325; otherwise \$125 is all he asks for his efforts. Friends and comrades from Pittsburg, Allegheny and vicinity have contributed for the above purpose the following amounts: Stefanowitch, \$30; Roedel and Burka, \$9; Italian Comrades, \$5.10; Jacob Meyer, G. R., Unknown, O. Schwabe, M. Pehl, Ernst Schwamberger, Carl Iberlitz, H. Friedman, South Side Group, each \$5; August and Carl Stein, M. Gilberg, each \$3; A Friend, Victor Rumitz, G. Jacobs, Jacob Heintz, John Schwamberger, A. Eberhardt, John Rau, each \$2; F. L. T., Unknown, each \$1. Total, \$111.10.

Paid to Attorney Marron \$100; left in the hands of the undersigned \$11.10.

Thanking the above in the name of Alexander Berkman for their solidarity, I am with fraternal greetings,

H. BAUER.

73 Springgarden Ave., Allegheny, Pa. P. S.—No more money is needed at present, until Attorney Marron has been successful.

Labor papers please copy.

RECEIPTS.

Bauer 50c, Cumming 50c, Hunt 50c.

SEND 10 CENTS for specimens of 10 liberal papers and 10 tracts, circulars and sample of stocking yarn, or 5 cents for a copy of "Little Freethinker." Elmina Drake Slenker, Snowville, Va.



Contains a full, plain, and easy reading treatise on "Health and Disease, with Recipes," all the average reader can profitably learn of personal hygiene and common diseases (including special, separate chapters for men and women); all right up-to-date, and fully illustrated with hundreds of photo-engravings and chromo-lithographs. Contains also the already popular "Plain Home Talk" about the relations of the sexes and social customs in all ages and all countries, with "original and startling" suggestions for social reforms; newly revised, enlarged, and well illustrated. All is "heart to heart" plain home talk from a clear thinking, plain speaking, liberal minded medical author of over forty years' experience. Nearly 1,000,000 of his former books sold. A curious book for curious people, and a sensible book for everyone. Answers 1001 delicate questions one would like to ask his regular physician and yet doesn't want to. 1248 pages, 400 illustrations (80 in colors), 250 recipes. Price, clothbound, \$2, mailed.

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